

Which thou sayst that I am doth thou
 Then by this thou sayst that I am doth thou
 Then by this thou sayst that I am doth thou
 Dittelle with the sinne of infidelitie

For contrary to sayth there is no sinne
 But only the sinne of infidelitie
 Therefore an errour hath prenter a did bring in
 Which did affirme here mans justice to be
 By onely sayth, excluding charitie
 As bring any helpe towarde mans justice
 But onely sayth alone to haue that of

That doctrine, qd I, I did utter it to one
 For I knowe St. James doth it reproue
 This stroke beside the matter thou dost strike
 For thou of I pray the make no end
 For I, qd the, I did no lesse intenc
 But now to learne if thou hast a wyl
 Thou seest how sayth is no sayth, yet is sayth sayth

It is true, qd I, I do perceiue it wel
 Then of howe, qd the, conceiue thou lik a case
 That as I before vnto the did tel
 If man do let selfe lone in the wronge place
 Against gods commaundement he doth foretrespasse
 But where yet a fancie into thy head fel
 That selfe lone could no way be taken wel

To loue him selfe euery man is bent
 What man aliue is there that wil consent
 Vnto him selfe to be iniurious,
 Which beastes wil not do same noz furious

Truly, qd I, and if experience
 Be a readie rule this to demonstrate,
 How man loues him selfe, then the euidence
 Sheweth his loue to be so inordinate,
 That by that selfe loue he doth accumulate
 Plagues of god to raigne vpon him alway:
 This loue doth man turne to his owne de

By selfe loue we se the man which is
 That which in other he doth most detest
 In him selfe of him selfe is most alow
 In none other man the like vice doth
 For he that with other vices is op
 He loueth those that in the like do
 Because they agre vnto his appe

The lecher loueth those that
 The slouthful man those that m
 The spiteful man those that be
 The wrathful man those that to
 The glutton loueth those that d
 The couetous man that loueth a
 Loueth those which do loue his

D. i.

Lord god qd the how longe wilt thou be blinde
 Of al fonde foles the I haue talke withal
 Poze fol in one I did neuer fynde
 And the cause why that thou therein dost fall
 Is thine ignorance as here proue I shall
 There is sayth which is no sayth, so say we,
 I loue and yet no loue this deceaue the

This is that (qd I) which doth most me deceiue
 Now thou comest in with subtile sophist
 It is and it is not, who can this conceiue,
 One thing to be the same thing and yet is
 I pray the be playner to me (qd I)
 For of these dark riddles I can no shew
 I spake playne truely before and that I hold shew

For as for me I speake by experience
 Selfe loue to man thou seest inordinate,
 No man therof doth take intelligence,
 Witnesse I take of the meanest estate,
 Which to probations are in such rate,
 That very wel of them both conclude I may
 It is most true that I before did say

For that thing which thynowant can discerne,
 And also that which experience doth teache,
 Tow better rules of profane man can learne,
 To knowledg of these euery child can teache
 Therefore from the here to make aduise,
 I neede to the no more for ought thou dost wisse
 For al thy high reason are not worth a pinne

D. ii. I think

Then thignozaunt hearing thignozauntly,
 Thignozaunt teach with his reasons blinde,
 They thought he sayght that his learning was so hie
 With he such stränge a new doctrine could finde,
 They thought him a prophet by the lord assinde,
 To reduce to god both the poze and riche,
 So the blinded the blind, a both fel in the dicke.

 And of this sort the number was not smal,
 Therefore do I much wonder now at the,
 That thou thignozaunt for totnes wouldst cal,
 In a matter wherein they do nothing at all,
 But yet I wonder lesse I remember me,
 Sith into leached men ignozaunce hath crept,
 Which did the ignozaunt to that office accept.

 And also where thou sayest that experience,
 Doth teach that selfe loue is so inordinate,
 That take it can not be in a good sense,
 Thy selfe herein thou dost demonstrate,
 For sith in an in this must gods word imitate,
 To love his neighbour as him selfe alwaye,
 Wouldst God, man by selfe loue should him disobey.
 Then

But yet to my purpose were so god and world
 Gods good creature in an turne to his world
 By love vnto them to thignozaunt al and ome
 That grate by this loue in him is feustate.

 What doth moue man vnto al kinde of vice,
 But the loue that to him selfe he doth beare,
 Wherunto his affection doth him incite,
 As for worldly thinges him selfe to forswear,
 A rob and to steale he thinks him selfe cleare,
 A loue to him selfe doth him so blinde,
 That in him selfe he doth neuer finde.

 A cupd merchaunt b'ing merchanndise
 A lute taketh great payne
 In selfe doth make him dispice: againe
 He should worke for comd welthe
 Which serueth with catel's grayne
 In selfe daptly we se
 Cause make a scarfiet

 mded men for to rapte their rente
 edes to heards by in hope
 ones to stand by to consent
 at by to ga pe for mize
 stikes errours out to roze
 strach of mtrimonpe
 de hnt selfe loue onpe
 Examples

I thinke sure he, no doct could paynt
 One moze aptly this world to represent.
 For neuer heard I yet reasons moze saynt
 And in balne dabling so many wordes spent
 Yet before victorie of wit impudent
 Thou criest as though thou haddest thy defier,
 A he him that would bragge lying in the mier.

 Whether thou sayst I sal to sophistrie
 Because I say there is a sayth, whiche truly
 Sayth, but thou must consider why:
 In al christian men indifferently
 Teaching the nature of sayth certaply
 Is a true sayth, but in gods acceptation
 It is not accepted without good conuersation.

 And then not being of god regarded
 Better it were to haue no sayth at al.
 For in myn shalbe better rewarded
 By god, if I lesse paine hel infernal.
 Then the false christian which from god doth sal:
 That he be buried in hel
 Then he that of Christ did neuer here tel.

 Then because that sayth without good lining
 B'ingeth to man greater damnation
 I call it no sayth, but per nide meaning
 But that sayth it is by true nominat
 As by scripture I can bring probation
 The true sayth which cometh from late
 Ber: annie d'urpet did at the gate
 Saying

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